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EDUCATION OF THE INDIANS.

When Oglethorpe held a treaty with the Creek Indians, with a view to obtain lands for a permanent settlement for his small and feeble colony of Englishmen, the Creeks were a powerful nation, traversing and holding dominion over an extensive tract of country, and might, with no very great effort, have extirpated every one of the settlers. There is something refreshing to the humane mind, in looking back upon the magnanimity with which they held out the hand of friendship and of succour. The sentiments put into the mouth of one of the chiefs on that occasion by historians, are of the noblest and most elevated cast. The Indians being seated, *Oueckachumpa*, a majestic old man, arose, and made a speech, which, as interpreted, was in substance as follows: He first claimed all the lands south of the river Savannah, as belonging to his nation. He then said, that though they were poor and ignorant, yet He that had given the English breath had given them breath also: that He that had made both, had given more wisdom to the white man:—that they were persuaded that the Great Spirit which dwelt in heaven, and all around, (and here he spread out his hands, and lengthened the sound of his words,) and which had given breath to all men, had sent the English thither *for the instruction* of them, their wives and children: that, therefore, they gave them freely their right to all the lands they did not themselves use, etc. The chiefs of another nation present spoke to the same purport, and a treaty was promptly agreed upon, by which the Indians ceded their lands to the intruding English, without being able, if our recollection serves us, to secure to themselves any of the advantages upon which they had counted. That they never realized those advantages is most certain: and power having changed hands, the small remnant of this ancient and magnanimous people are now driven from the domains and graves of their ancestors, to alight for a time, like birds of passage, upon some distant, and, perhaps, sterile spot, nearer the setting sun, till the exterminating white man again approaches, and again compels their removal.

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"It is gratifying to know," said the late Dr. Morse in his report on Indian affairs, prepared for, and by order of, the Secretary at War, "that the government have in their possession, and at their disposal, *the most ample means*, with the blessing of God upon them, to procure for the Indians all the privileges and enjoyments, which distinguish and elevate us among the nations of the earth; and so singular is the fact, these very means have been furnished to our government by the people for whose benefit we ask to have them employed." And he accompanies his report with a table, compiled from *official* documents, which shows "that more than *two hundred millions of acres* of some of the best lands in our country, have been purchased, after our manner at our own prices, of the Indian tribes. Of these lands, previously to October, 1819, there had been sold by the government about eighteen and a half millions of acres, for more than *forty-four millions of dollars*. The remainder of these lands, if sold at the same rate, and the sums paid to the Indians for them deducted, would yield to the government a nett profit of more than FIVE MILLIONS OF DOLLARS! With this statement before him, founded on official documents," he asks, "will any man hazard his reputation as an honest, fair, and just man, by saying, We have no funds to give for civilizing the Indians?"*

We have not time, at present, to pursue this subject further, but as we think it possessed of great importance, and that it is time the public mind was fully roused to a due estimation of it, we shall, from time to time, call the attention of our readers to it, and lay before them some portion of the now vast volume of facts belonging to it.—*Church Reg.*

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* It ought to be stated here, that the expenses of the Indian relations, including annuities provided for by treaty, etc. amount annually to a considerable sum. The last report on this subject which we have it in our power to refer to, states the amount expended in this way in 1825 at $781,827. Except so far as the annuities are *required by treaty* to be expended on useful objects, we believe they only minister to the increase of depravity and misery.

Oneida Indians.—Some time since the Messrs. T. & J. Swords, with their accustomed liberality, forwarded a present of Books for the use of the Oneida Indians settled at Green Bay. The following letter of thanks shows how highly such favours are esteemed by our Red Brethren, and may serve as an encouragement to promote the Missionary cause in our own land.—

"*Green Bay, Michigan Territory, Sept. 30, 1827.*

"GENTLEMEN—We hope you will not be displeased at the receipt of a letter from this wilderness country, and even from strangers. We are of the Oneida nation, state of New York, who have lately settled ourselves here. We write this to express our gratitude to you for the valuable present in books you have been pleased to send for the use of our nation, which we received by the hand of the Rev. Eleazar Williams. We would also, through you, desire to express our gratitude to Mr. Stanford for his affectionate interest in our welfare, and for his acceptable presents of books. We are happy, that although at a distance, there are Christian brethren who are friendly in deed, as well as word, to the red men of this country.

"Brothers, we hope you will remember us at the throne of grace, for we are yours, in the Gospel of our Lord.

NATHANIEL AGEGUET,
JOHN A. BRANDT,
DANIEL BEARD.

Messrs. T. & J. Swords."

RELIGIOUS WANTS OF BUENOS AYRES.

We have frequently alluded to the religious wants, and the opening facilities for religious exertion, in South America. A communication from an American clergymen lately resident in Buenos Ayres, confirms these views: and we are happy to find that our fellow-churchmen in the United States are looking out among their body for a suitable missionary for this station. This clergyman states, that interesting as is Buenos Ayres, and the statement applies to other parts of South America, in a political view, it is still more so in reference to religion. Together with the yoke of civil bondage, the nation threw off also, as inseparably connected with it, the ecclesiastical domination of the Roman Pontiff; but unhappily, never having witnessed Christianity but as connected with superstition and tyranny, a large number of the more intelligent of the people have rejected both together, the multitude still clinging to their ancient superstitions. The number and power of the Catholic clergy have been greatly diminished. In the city of Buenos Ayres, for example, which contains eighty thousand souls, there are but fifteen churches, most of them ill-attended and falling to decay. A bishop lately sent from Spain in a vessel freighted with images, relics, and other ecclesiastical "trumpery" (as Milton significantly denominates such "*trumperies*,") was ordered by the Government to leave the country, and was obliged, after seeking in vain a shelter in Chili, to betake himself to the protection of the emperor of Brazil.

In this aspect of affairs, infidelity, as we have already stated, is making destructive progress; but the plague happily has only commenced, and may, by the blessing of God, be stayed by the zealous, yet prudent, measures of Protestant missionaries. We learn with pleasure that several resident gentlemen of high standing in society in Buenos Ayres, would gladly receive and protect such a missionary, and we earnestly trust that their benevolent wishes will not be disappointed.

[*Chris. Obs.*

MELANCHOLY PICTURE.

An instance tending to illustrate the evil of allowing a daily portion of ardent spirits to those employed in the Army and Navy of the United States, is fresh in our recollection:

A young man, of very respectable connection, residing in a neighbouring State, entered, in early life, the Navy, as Midshipman. His previous habits were regular and virtuous; but he soon became intemperate—was degraded and dismissed, and became the grief and distress of his parents and friends. As they, however, had not abandoned all hope respecting him, we were requested to act towards him the part of a counsellor. Accordingly, we embraced an opportunity of conversing with him when he was perfectly sober. 'You asked me,' says he, 'why I have abandoned myself to intemperate habits. I can tell you. When I entered the Navy, I had no relish for ardent spirits. It was dealt out to us as our rations of food, and I took it with the rest, as a matter of course. In a short time I became fond of it—Company led me to take an extra glass, and thus the habit became fixed. I was but a boy when I commenced drinking. I was the darling of my father, I was the beloved of my mother, I was the favourite in the family; and now they all turn from me with loathing and disgust. I might have been spared this misery and disgrace, had it not been for the wretched practice of distributing in the Navy, RATIONS OF ARDENT SPIRITS."—*Charls. Obs.*

INTEMPERANCE.

The following paragraph from the report of the American Temperance Society, just published, will commend to every man's conscience and good sense the cardinal principle of this association.—*Maine Bap. Her.*

"Nothing more is asked of any one, than just to let spirituous liquors alone, and to let it be known that he does so; and when suitable occasions offer, to state also the motives of his abstinence. We desire no one, in his zeal against intemperance, to resort to violence in any shape. A gentle, but serious and resolute refusal, on every occasion, and in every place, and from every hand, to taste of the fatal cup, is the sharpest weapon to be yielded against the enemy. As to the personal inconvenience resulting from abstinence;—this can be but small to any temperate man. He who has been in the practice of using but a little, will part with but a little, and this surely is but a little sacrifice. If any one of reputed sobriety shrinks from entire and perpetual abstinence as a hardship, we would most earnestly implore him to pause for his own sake. It may be that such a man is already too far gone to be recovered. The more reluctant any one finds himself to adopt the resolution to abstain for ever, the more reason he has to make that resolution speedily and energetically."

To the Editor of the Christian Advocate and Journal.

New York, March 31, 1828.

SIR:—I must request that you will allow me to say a few words in relation to the conduct of the managers of the Young Men's New York Bible Society, and to correct some errors into which you have fallen in relation to my letter to the Methodist Episcopal Sunday School Society. These errors have, I think, arisen from my not having more fully explained the objects and intentions of the managers, and therefore, as an act of justice to them, I think it a duty to correct any misapprehension calculated to injure their interests, or give a colour to their motives not in accordance with the facts of the case. Such an explanation seems also to be due and expected from your comments on the letter of the Rev. Mr. Brigham in the Advocate of Friday last.

I beg leave to say, then, that the principal cause of the committee's declining the grant to the Sunday School Union of your church was the want of funds. This reason should have been more fully and explicitly given in my letter to the secretary. It was, however, inadvertently omitted in copying—an error not discovered of course till publication. In the the great probability that the accession of a large number of female schools to the New York general society *would absorb more than all their funds*," &c. The words in italics were through accident, solely omitted. I however stated verbally at the time of handing the communication to the secretary of the M. E. Society, that this was the prominent reason of the committee, and desired that he would repeat it to the society. Ill health prevented me from being more explicit in the communication itself at the time. The sentence as originally published without this addition will be found imperfect and unmeaning.

The suggestion of forming a society to get Bibles on the "usual advantageous terms" was made because institutions established for supplying Sunday Schools, have a discount of *twenty per cent.* on the cost prices. It will therefore be readily conceded that instead of wishing to "insult" the Methodist society, the object of the board was that they might procure Bibles by associating for a particular purpose on more favourable terms than can be obtained by any but such institutions. It was supposed that this fact was already known to the Methodist society, or it would then have been mentioned.

With the remarks of Mr. Brigham in relation to the propriety of the proceeding which gave rise to my first letter in behalf of our society we fully concur. None can regret more deeply than ourselves that the American Bible Society should be considered accountable for the acts of a body over whom they have no control, and with whom, no connection. None I am sure will be found more ready than ourselves to assume the responsibility devolving on us from our own actions.

Mr. B. remarks; "if there *are* expressions disrespectful or unkind (in the letter alluded to) they will find no apologists among the officers or managers of the American Bible Society." I will add, that they will find none in the Young Men's Bible Society;—and if appearances seem to justify the opinion that there was any thing either "disrespectful or unkind," I will farther say that it was unintentional. The facts stated above will, I think, fully bear me out in the assertion.

In relation to the predominating influence of a certain portion of Christians in the various Bible Societies, I would barely remark, that of the committee who prepared the report presented to the society on the occasion alluded to only one of its members belonged to that denomination.

Respectfully yours,
GEORGE A DWIGHT.
Cor. Sec. of the Y. M. N. Y. B. S.

At a quarterly Missionary meeting of Episcopalians of Boston, held at the Lecture Room of St. Paul's Church, on the first evening of the new year: $450, were subscribed towards the support of a missionary for the city. The meetings are to be continued quarterly, and the clergy of the neighbourhood are expected to attend. May their numbers be increased an hundred fold; and the free-will offering of the first meeting prove only the first fruits of a more abundant harvest!

[*Episcopal Register.*

CHURCH IN SOUTH CAROLINA.

The Ordinations held within the year, are as follows; Mr. Thomas J. Young, was ordained a Deacon, in this Church, in March; and the Rev. P. T. Keith, a Priest, in Prince George's, Winyaw, Parish Church, Georgetown, in April. The Rev. Edward Neufville was also admitted to Priest's Orders in May, and Mr. John S. Field to Deacon's in December.

The indefinite suspension from the exercise of the ministry, of Mr. Motte, which was reported to you at the last Convention, has since given place, consistently with his own express desire, agreeably to the provisions of the 7th canon of 1820, to the displacement of him, *from his grade in the ministry.*

Only one person has been received, as a Candidate for Orders, within the year, viz. Rev. M. W. Huxford. Mr. Buswell, who was named to you last year, having been taken from it by death, the number of Candidates now belonging to the diocese is five. Mr. Buswell had exhibited good promise of usefulness, and is deservedly lamented. In the sorrow of his relatives for his death, we who knew and esteemed him, although entirely strangers to them, have cordially sympathized.

We have been called, in the course of the year, to lament the loss by death, of only one of the Clergy of the diocese: viz. the Rev. Philip Matthews, for many years Rector of the Church, on St. Helena's Island. Of the particulars of his death, no information has been received. The Rev. Mr. Field, recently admitted to Deacon's Orders, is serving the Church, which has thus been made vacant.

Other changes which have taken place in the diocese, consist in the removal of the Rev. Mr. Thomas, from the station, which had been created by Missionary services at Greenville, to the Pastoral care of the Churches on Edisto Island; and that of the Rev. Mr. Neufville, to Christ Church, Savannah; made vacant by the sudden and lamented death of the Rev. Mr. Carter; the resignation by the Rev. Mr. Lance, who had for many years, faithfully and usefully served, Winyaw, and the election of the Rev. Mr. Keith to fill that vacancy; and the discontinuance of the services of the Rev. P. Gadsden, at Christ Church, in consequence of the desire of the congregation of St. Paul's Parish, Stono, that his services might be wholly had by them, and provision made accordingly, for defraying the expenses of his residence among them. The Rev. Mr. Young has served the Church, at Greenville, for several months, since the removal from it, of Mr. Thomas; and there is reason to hope, that by the services of both these ministers, the interest of the Church there has been much promoted. It is earnestly to be desired, that the benevolent attention of the members of the Church in this diocese, may be extended to this necessitous mission; and that the few members of the Church there, who are able to contribute to such an object, may be encouraged to expect assistance adequate to the completion of the building, which having been commenced, as a place of our Church's worship, remains unfinished for want of means to justify the Vestry, in contracting with workmen to proceed with it. Mr. Young, in his report to the Trustees of the Protestant Episcopal Society for the advancement of Christianity, whose Missionary he was, expresses the opinion, that $500 would be sufficient to defray the expense of finishing this building. It were indeed, to be regretted, that so small a sum should not be obtained, for a purpose so reasonably claiming an interest in the feelings of the members of our communion.

The Church at Claremont, the charge of which had been resigned by the Rev. Mr. Barlow, is now served by the Rev. Mr. Converse, warmly recommended by the Ecclesiastical authority of the diocese of New York.

[*Bp. Bowen's Address.*

WHO SHALL TEACH THE SUNDAY SCHOOL?

It has been a great misfortune that the labours of the Sunday School have so generally been left to the young and inexperienced. It is very judiciously ordered otherwise in the schools in Scotland. "The conducting of these seminaries," says Mr. Orme, "is not left entirely to the young persons of the congregation. Others, persons of influence, and of standing in the Church and in the world, engage in them, and thus do good by their example as well as by their experience. Can any good reason be assigned why this should not be more generally the case?

* * * * * * *

He was a wise man that chose "the old for counsel, and the young for action." And such should always be the arrangement of the Sunday School. Let the heat and burthen of the day be borne by those who bring to the work strength of body and vigour of mind, animated and elevated by the ardour of their devotion to the sacred cause. But let their zeal be regulated, their exertions directed, their deficiencies [illegible] the patient forbearance, of those who have been longer in the school of Christ, and have acquired, by a longer acquaintance with their own hearts, a more intimate and practical knowledge, a more just, and, at the same time, more charitable, interpretation of the hearts of others.

It will surely not be said by any Christian that these labours are beneath him. * * * * * *The disciple is not above his master, nor the servant above his Lord. It is enough for the disciple that he be as his master, and the servant as his Lord.* The Christian's Master took the little children up in his arms, put his hands upon them, and blessed them. The Christian's Lord took a towel, and girded himself, and poured water into a basin, and washed his disciples' feet, and wiped them with the towel. And he did not this without a meaning. *If I, then, your Lord and Master have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. If ye know these things, happy are ye if ye do them.*

* * * * * *

Still the plea will be made—and doubtless in many cases with justice—that the labours of the Sunday School are inconsistent with the performance of the duties of the family. To this objection, when conscientiously advanced, there is no reply. The domestic obligations are first to be discharged. The fireside charities take just precedence of every other. The mother is not to forsake her suckling child. The sick, the infirm, the aged, are on no account to be neglected. *If any provide not for his own house, he is worse than an infidel.* But let not these excuses be lightly made. There is *One* that seeth and knoweth. Might not a little greater diligence in the six days leave the seventh wholly unembarrassed? Might not those hours of the sacred day which are wasted in slothful indulgence, by a little vigorous exertion, be redeemed to God and the souls of men? Are not some of the ties which bind your feet at home imaginary? Would not a little decision, a little self-devotion, set free, for works of mercy, the hands which a fancied necessity now occupies? It is for the Christian parent to ask himself these questions. There is ONE, besides himself that seeth and knoweth. As he would have His blessing upon his basket and his store,—as he would have others do to his children should—so let him answer and do. *Inasmuch as ye did it not to one of the least of these, ye did it not to me.*

But let all the objections which parents can urge be admitted in exemption of their services as teachers, and is there nothing left that they can do? If they had borne in their youth their share in the labours of the Sunday School, if they had had their place among the little ones who are there trained up for the Saviour's kingdom, they would well remember the benignant influence which was exerted by the occasional visits of those, who, unable themselves to labour, were still friends and well-wishers to the work. They would remember what encouragement was caught from the kindly eye, what zeal and devotion were inspired by the approving tongue; and how, through the whole week, the pressure of that gentle hand was upon the head, and the sound of that sweet voice in the ear, and the blessed influence of that friendly admonition in the heart, restraining from evil, animating to exertion.—*Epis. Watch.*

MR. JEFFERSON'S HABITS.

During the debate in Congress on the subject of *Retrenchment*, Mr. Everett, in descanting upon the subject of the Billiard Table, introduced the name of Jefferson as being authority for this "*courtly pastime*," and stated that he had been informed that Mr. Jefferson had proposed to introduce it at the University of Virginia, as a fit amusement for the students of that Institution.—Mr. Rives of Virginia, thought it his duty, from the relation in which he stood to that illustrious man, "as his neighboor, his too much honoured friend, and protege," not to let the remarks of Mr. Everett pass unnoticed. The following are his remarks on the occasion:—*Pittsfield Sun.*

"Sir, Mr. Jefferson was averse to all games of fashionable dissipation. I believe he never played at them himself.—I am sure he always discouraged them in others. His principle, in regard to amusements, (for he was a philosopher even in his amusements,) was to make them, while they exercised the body and recreated the mind, subservient to some useful end—to the discharge of some practical duty. Hence his own favourite amusement were found in the superintendence of his farm, and in the cultivation of his garden; and when the weather was such as to prevent him from taking his usual exercises without doors, (in which case some gentlemen have said that the Billiard Table might be a very proper amusement, even for "most potent, grave and reverend seignors" of state) his habit was to occupy himself whith the labours of the workshop."

Prison Mission Society.—Rev. J. Robbins, agent of the Prison Mission Society in this city, has formed auxiliary societies on all the stations in Biston Methodist district, with one exception.

N. Bedford Cour.

REMARKS

On the proposed alterations in the Liturgy and Confirmation service of the Protestant Episcopal Church in the United States.

Much discussion has been excited, by the alterations in the Liturgy, proposed by the House of Bishops, in the late General Convention. Without entering into the merits of these alterations, it may be safely affirmed, that the only question *they* involve, is one of *expediency*. It is proposed merely to extend the discretion which the Minister already possesses, to abridge the public service of the Church; and also [illegible], requiring the performance of the ante-communion service. No doctrine of the Church, is in the most remote degree affected by these changes, nor can they alarm the most sensitive conscience. It may therefore cause some surprise, that these proposals have met with such vehement opposition from that portion of the Clergy, whom they were professedly intended to conciliate. Complaints have often been made of the length of the service, and these complaints are said to have been most strongly urged by those who are accused of abridging the liturgy contrary to the express requisitions of the Church. It will not therefore be uncharitable, to ascribe at least, a portion of the hostility which these proposals have experienced, to the influence of party spirit, which is ever prone to regard with jealousy and disgust the acts of an opposite party, however wise and proper they may be.

But if the opposition to the proposals excites our surprise, it must be confessed, that the proposals themselves were received with unmingled astonishment. Bishop Hobart was their avowed author. That a Prelate who had so often expressed his profound veneration for the Liturgy—had so often sounded the toscin, when he apprehended innovation was invading the Church—that he should have suggested such alterations—that any churchman, and above all, that this distinguished Bishop, should have proposed the discretionary omission of the LITANY, perhaps the most beautiful and affecting portion of the whole Liturgy, was indeed passing strange.

Nor was the motive assigned, for these great and violent changes, calculated to lessen the surprise they occasioned. *Conciliation*, has not formed a very prominent feature, in the official character of this gentleman, and it was not to have been expected, that in order to gratify an opposite party, he would recommend innovations, more bold and extensive, than any which the Church has experienced for centuries.

It would be unjust to Bishop Hobart, to suppose that in an affair of so much moment, he acted, either without motives, or from weak and insufficient ones. The Bishop in his address to the New York Convention, intimates that he is quite satisfied with the Liturgy as it is, and rarely avails himself, of the discretionary rubrics, to shorten it. If then others whom he supposed wished to shorten the Liturgy, are likewise satisfied with it, as it is, why the great anxiety which on various occasions he has evinced, to secure the adoption of his propositions? Or if conciliation be his object, why his recent, and repeated, and public reflections on the low Church party?

An answer to these questions, may be found in the Bishop's proposed additions to the confirmation service—additions, which amid the noise and bustle raised about the alternations in the Liturgy, have generally escaped the notice of Episcopalians. minutes that would be saved, by the proposed abridgments; that for the most part, we seem to have forgotten, that an attempt is making to impose NEW DOCTRINES on our Church, and heavy burthens on the consciences of her members.

To allow the omission of a Psalm, on condition of establishing a new article of faith—to permit a chapter to be curtailed, and thus to settle a disputed point of doctrine, is surely a most advantageous compromise, and worth a momentary attempt at conciliation.

If Bishop Hobart entertains views on the subject of confirmation which the Church does not sanction, it is natural, that he should wish to obtain her sanction for them. We learn his sentiments from his "Companion for the festivals and fasts." Speaking of confirmation he says, "An ordinance that was not designed to convey *grace necessary to all christians at all times*, would not be ranked by the Apostle, among the principles of the doctrine of Christ, and considered *essential* and fundamental.—It (confirmation) is a testimony of God's favour and goodness, to those who receive it, when his lawful minister, not only declares that God accepts their proficiency, but also advances them to a higher degree in the Church, by placing them among the *faithful*, and thereby giving them a *title* to approach the Holy table of the Lord. It *conveys divine grace*, to encounter our spiritual enemies, and to enable us to perform what we undertake." p. 40, 41.

Whether these assertions are supported by Scripture, or not; whether their tendency be useful or pernicious, need not now be considered. It is obvious from the following preface to the confirmation service, and which is the same in the English Prayer-book, that the Bishop's views on this subject whether right or wrong, are *not adopted* by either our own Church or that of England.

"To the end that confirmation, may be ministered to the more edifying of such as shall receive it, the Church has thought good to order that none shall be confirmed, but such as can say the creed, the Lord's prayer, and the ten commandments; and can also answer such other questions as in the short catechism are contained: which order is very convenient to be observed; to the end that children being now come to the years of discretion, and having learned what their God-fathers and God-mothers promised for them in baptism, may themselves, with their own mouth and consent, openly before the Church, ratify and confirm the same; and also promise, that by the grace of God, they will evermore endeavour themselves, faithfully to observe such things as they, by their own confession, have assented unto."

It will be seen from this preface, that the Church, neither denies, nor affirms the Apostolic institution of confirmation. She expresses no opinion whether the Apostles did or did not lay their hands on all who were baptized; nor whether St. Paul did or did not allude to this rite, when he included "the laying on of hands," among the first principles of the doctrine of Christ. Nor does she dare to assert, that this ceremony *conveys* divine grace although she prays that a blessing may accompany it. The Church however does assign reasons abundantly weighty, to convince all unprejudiced minds, that this ordinance is highly proper and expedient, whatever may have been its origin.

It is not intended here, to find fault with the opinions which Bishop Hobart has expressed on this subject. He has a perfect right to entertain them, because if not in accordance with the language of the Church, neither are they at variance with it. But we do find fault, with his attempt, to make the Church adopt his opinions, and thus to force them upon all Episcopalians as matters of faith. To accomplish this object, he has proposed the following *new* preface, to be used at discretion, instead of the present one.

"It appears from Holy Scripture, that the Apostles laid their hands on those who were baptized: [illegible] by the Apostle Paul, the 'laying on of hands,' and ranked by him, among the principles of the doctrine of Christ, has been retained in the Church under the name of confirmation; and is very convenient, and proper to be observed, to the end, that persons being sufficiently instructed in what they promised, or what was promised for them in their baptism, and being in other respects duly qualified, may themselves, with their own mouth and consent, openly before the Church, ratify and confirm the same, and also promise that by the grace of God, they will evermore endeavour themselves faithfully to observe such things as they by their confession, have assented unto."

If this preface be adopted, then the *assertions* it contains, become *doctrines* of the Church, and none of her Ministers can impugn them, without a violation of their ordination vows. At present our Church, with a wise and Catholic spirit, unexampled perhaps in any other Church whatever, permits her members to think for themselves on such points as she does not deem essential. Hence her doors are widely expanded, and multitudes of diverse opinions, have entered her sanctuary, and found it none other, than the house of God, and the gate of heaven. And why should the Church at this late day, depart from that safe and prudent course, which she has observed for ages? Why is it necessary that she should *now* authoritatively and without appeal, decide several doubtful and disputed points which she has hitherto left undetermined, and on which, many of her best and ablest members entertain discordant opinions?* No sooner shall this preface be adopted, than every churchman will be bound to believe, 1st. That the Apostles laid their hands on those who were baptised, not in particular instances, but as a universal practice. A fact, which an eminent divine of the Church of England, pronounces to be "far from evident." 2dly. That this imposition of hands after baptism is included by St. Paul among the "principles of the doctrine of Christ." A fact which it appears from the writings of many of the best and most learned commentators, is as far from evident, as the foregoing. 3dly. That the rite we now call confirmation, is the same as that practised by the Apostles.

And can it be wise, especially in this age and country, thus to contract the entrance into our Church; for hereafter no person can be esteemed a sound churchman, unless he will subscribe to these dogmas. Surely it cannot be essential to holiness in this life, or to salvation in the next, that a man on studying his Bible, shall believe, that St. Paul referred to confirmation, and not to ordination, when he spoke of "the laying on of hands;" or that St. Peter and John laid their hands on Philip's converts, merely in compliance with an established custom, to perfect their baptism, and not for the purpose of conferring those miraculous powers which instantly followed the act: or that he shall believe that our present rite of confirmation descended nor has been retained, from the evident propriety of persons baptised in their infancy, making afterwards a public profession of their faith. Surely the Church ought not to denounce as heretics, such of her members as may be inclined, to doubt the facts stated in the new preface. No instance can be adduced, in which the Church has yet imposed such wanton and arbitrary burthens on the conscience, or has so dogmatically and unnecessarily decided on doubtful and comparatively unimportant passages of Scripture.† And what are the reasons officially assigned for this bold and useless innovation? Why simply the following: "The Bishops in the use of the office of confirmation, finding the preface is frequently not well suited to the age and character of those who are presented for this Holy ordinance, propose the following resolution, 'Resolved that after the present preface, the following be inserted, to be used at the discretion of the Bishop.'" Is this candid? Who would have expected from these reasons, that is was intended to change the entire nature of one of the ordinances of the Church, and to settle certain doubtful passages of Scripture?

Bishop Hobart in his address to the New-York Convention unreservedly remarks, "The present preface seems to be imperfect, in not stating the *authority* on which the ordinance rests." Here we have a very different reason from that officially given, and one far more consistent. The Church has hitherto wisely refrained from stating *the authority* on which the ordinance rests, because it is a doubtful point, and while she enjoys the benefit of the ordinance, she deems it unnecessary and improper to make the question of its authority a matter of faith. What therefore Bishop Hobart deems an *imperfection* in the present preface, is in fact, a striking illustration of the wisdom and moderation of the Church.

But we are to have a *new prayer*, as well as a new preface. It is as follows, "Almighty and everliving God, who hast vochsafed in baptism, to regenerate these thy servants, by water and the Holy Ghost, thus *giving them a title to all the blessings of thy covenant of grace and mercy* in thy Son Jesus Christ, and dost graciously confirm untothem, *ratifying* the promises then made, all theirholy privileges: grant unto them we beseech thee, O Lord, the renewing of the Holy Ghost: strengthen them with the power of this divine comforter," &c.

This prayer is officially stated to be intended "to correct the injurious misapprehension as to *the meaning of certain terms*, in the first collect in the office of confirmation." In other words, to settle the long disputed question of *baptismal regeneration*. We all know what volumes of controversy have been occasioned by this question. All the disputants insist, and to their own satisfaction prove, that the Church means by regeneration, precisely what they mean, and their veneration for the Church, is deepened by the sound doctrine which they discover she holds. The Church therefore in fact, loses little or no strength by this dispute, and notwithstanding "the injurious misapprehensions," complained of, she continues to grow and flourish. But should the Church unwisely decide in favour of one party, she would of course disgust the other. Now, both parties contend she is right; then, one party would be compelled to confess she was wrong. Bishop Hobart dislikes this policy, and therefore in this prayer, makes the Church explain, and as some will think, *explain away*, baptismal regeneration. How far this explanation, agrees with the xxvii. Article, need not now be considered. The expediency of giving any explanation, and the possibility of giving any, that will be satisfactory to all, are too doubtful, to justify the proposed innovation.

The new prayer, does not merely settle the question of baptismal regeneration—it attributes a great and mysterious property to confirmation—a property utterly unacknowledged by the Church. Confirmation it seems, is a *ratification* of the promises and privileges of baptism. This be it observed, is not a petition in the prayer, but an absolute, and unqualified assertion, addressed to the Deity; and this new view of confirmation is henceforth to be the doctrine of the Church—and what a doctrine! It is also worthy of remark, that the character given of this ordinance in the proposed preface and prayer, confers a new and most transcendent importance to the *Episcopal office*. A Deacon may indeed baptize, but from the explanation given of baptismal regeneration, it is doubtful whether any grace is actually conferred in that ordinance. But confirmation we are told, is the same rite, as that, by which the Apostles conferred the Holy Ghost; and this rite can be performed only all the blessings of the covenant of grace and mercy;" but then the privileges and promises of baptism, are not *ratified* by God, till the hands of a Bishop are laid upon our heads. If all this be true, if a Bishop be so indispensable to the spiritual interests of every individual, surely there ought to be a Bishop in every Parish, instead of one in a State. Under our present system, what multitudes may and must die, without a ratification of their baptismal promises—without an opportunity of submitting to an ordinance which is a principle of the doctrine of Christ—a principle which Bishop Hobart tells us, is considered *essential and fundamental*; and are thus deprived of the *grace* which "is necessary to all christians at all times," and which this ordinance conveys!

This view of ordination, seems to restore it to the rank of a sacrament, to which the Church of Rome elevated it, and from which the fathers of our Church degraded it. Clergymen and Laymen have a right, a right conceded to them by the Church, of indulging their own opinions respecting the authority and effects of confirmation; but we do most earnestly protest against the attempt now making to *compel* all Episcopalians to embrace those views of this ordinance which the House of Bishops have been pleased to recommend. The Bishops are at full liberty to entertain and to publish their own sentiments, but let them allow to others the same liberty.

It seems that a rubric, relative to the ante-communion service is ambiguous, and that some of the Clergy conscientiously believe they may exercise their discretion in omitting this service. No disputed points of doctrine are contained in this service, and its omission when it occurs, is solely owing to considerations of expediency, in reference to the time spent in public worship. By order of the Church herself, this service is *always* omitted in the afternoon, and it cannot therefore be deemed *essential* to a devout and decent performance of the public worship of God. The Bishops are willing to permit a great and till now, unheard of discretion in abridging the Liturgy, and even proposed to allow the omission of the Litany; but they now recommend a new rubric requiring in positive terms, the performance of the ante-communion service. Now, if the Bishops are disposed to shorten the morning service, we should think that a more unexceptionable mode of doing it, could not have been adopted, than to have expressly allowed the discretionary omission of this *additional* service, or else to have permitted every Clergyman to interpret the present rubric according to his own conscience. But no—this particular service, at all hazards must be performed, whatever other parts of the Liturgy be omitted, even should it be the entire Litany! For this extreme pertinacity, it is difficult to assign satisfactory reasons.

It may not be useless to consider the inexpediency of the proposed innovations, in reference to the present state of the Church. It is a fact not more humiliating than notorious, that our Church is now divided into parties, all professing, and probably with sincerity, the utmost reverence for the Church, her Liturgy, and doctrines, and yet striving for the ascendancy in her councils, and too often exhibiting towards each other, bitter and resentful feelings. Bishop Hobart has not deemed it his duty to act the part of a peace maker, but has placed himself at the head of one of the parties, and published an official defence of it, under the title of "The High Churchman vindicated." Under these circumstances, his acts, however pure and wise, are liable to be viewed through the distorting medium of party spirit; and it is impossible in the present state of excitement, that his proposed alterations in the Liturgy and doctrines of the Church, should not be regarded by his opponents, as *party measures*. Hence in no small degree the outcry that has already been raised against the proposed discretion of abridging the Liturgy—a discretion, which whether expedient or not, cannot as already observed, alarm the most sensitive conscience, or in any manner, affect the doctrines of the Church. The reason that so little has been said against the additions to the confirmation service, is that from various causes they have generally escaped a critical examination. But the whole nature and scope of the proposed innovations will be thoroughly understood before the next General Convention. If they shall be adopted by that Convention, it will be by a *party* vote; and then, in what light will they be regarded? Will the reverence now professed by all for the Liturgy and doctrines of our Church, be extended to what will then be designated Bishop Hobart's rubrics and doctrines? Will the party that has been defeated, learn meekness and moderation from the triumphs of their opponents? Will not the errors, which they will imagine have been engrafted on the Church, rather stimulate them to increased efforts to acquire the power necessary to eradicate them? That power, they will sooner or later acquire. Change is stamped on every thing sublunary; and power like other possessions, will not always remain in the same hands. But independent of the influence of this general law, other causes are at work, which must hasten this transfer of power. The signs of the times may be easily discerned. The seeds of dissatisfaction are widely scattered, and are rapidly germinating—the chilling influence of office and of numbers may for a time repress the budding shoots, but the roots are meanwhile striking deep, and acquiring a vigour, that will by and by ensure a rank and luxuriant growth. The day will come, when the Evangelicals, will find the power in their own hands, and should the proposed innovations have been adopted, it will be a day big with danger, and perhaps ruin to our Church. No particular disrespect, is here intended to the low Church party; but that party is not exempt from the passions and frailties of our common nature; and all experience testifies, that victory obtained after a long and irritating contest, is rarely used with moderation. Who can doubt that one of the first acts of the victorious party would be to expunge from the Prayer book, every vestige of Bishop Hobart's alterations? Were they to stop here, all would be well: but no one acquainted with human nature can anticipate such forbearance. The low Church, as well as Bishop Hobart, have their own opinions, and although they insist the Church is on their side, yet like him they would be willing to make her speak a little more explicitly. Unfortunately, for this purpose, they will find instruments already fabricated to their hands. The late "unanimous consent" of the House of Bishops, will be a precedent that will not be overlooked, and cannot easily be rejected. The necessity of removing "injurious misrepresentations," will be a convenient and unanswerable argument for explaining certain terms, such as *regeneration*, *predestination*, *election*, &c. &c. In short, there is too much reason to fear, that following the example set them by their opponents, [illegible] the Church speak what *they* believe, and make all others, bow to *their* interpretation of articles and of Scripture.

The innovations now proposed, if adopted, will have dissolved the spell that has for centuries preserved the Liturgy and doctrines of the Church, and rescued her from the assaults of heresy and infidelity, both within and without. The reverence founded on antiquity, and early association, will be weakened by each succeeding change, till at length our venerable Church, like some of our State constitutions, will, in the alternate triumphs of party, be made the sport of faction, and be moulded at the pleasure of aspiring and successful demagogues. Little is to be feared from the struggles between Low-Church and High-Church, so long as no change is made in our Liturgy and doctrines. While the Church retains her present form and comeliness, she will exert a redeeming influence in recalling her members, when disposed to stray from the path of duty. But as soon as she is made an instrument by one party, of oppressing the other, she will cease to be regarded as the common mother of her children, and with their reverence and affection, she will lose her strength and usefulness.

If the low Church party is ever to gain the ascendancy, is it wise, now to teach them, how they may make the Church subservient to their views? Would it not be more wise, by a course of gentleness and moderation, to refrain from exciting passions which they may hereafter have an opportunity of gratifying; and by abstaining from all innovations, to give them no inducement to make any themselves, when the power to make them, shall be theirs?

It is not pretended that our Liturgy is so perfect, that it is impossible to improve it; but surely its defects are not of such a nature as imperiously to require an immediate correction at all hazards. If any alterations are to be made, they ought to be such only as can be made with general consent; and of all periods for making them, that of a high and passionate excitement, ought to be most carefully avoided.

Some dark intimations have been thrown out, of a mighty exertion of energy and authority about to be displayed, if the present propositions should be rejected. All this is Quixotic in the extreme. Ecclesiastical Canons, are but sorry artillery, when pointed against the Laity: and in this country, even a Pastor, surrounded by a numerous and attached flock may survive the discharge. No faithful and able man of God, can be here *put down*. If his people take his part, as they will do, when they believe him to be in the right, he will be supported. They will not permit him to be deprived of his living, and thrown pennyless upon the world, disgraced and degraded, for an alleged violation of a dubious rubric, or for holding prayer meetings, with the pious of his congregation. The only vigorous exercise of discipline which the people will countenance, is that which is directed against immoralities in conduct, or heresies in doctrine; and in such cases, those whose duty it is to exercise it, may count on the aid and applause of the Laity.

As we love our Church, and the cause of the Gospel with which she is identified, let all intentions of violence and coercion, be abandoned. The state of the Church requires prudent and conciliating counsels. Rash and impetuous measures, may produce irreparable evils. Let us endeavour to soften, instead of aggravating the asperities of party, putting away from us, all bitterness, and wrath and anger, and clamour, and evil speaking, forbearing one another in love. Let us rally around our Church, protecting her from the assaults of all parties; and as the English Barons on a memorable occasion declared "we are unwilling to change the laws of England;" so let churchmen with one voice exclaim, *We are unwilling to change either our Liturgy or our doctrines.*

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[*] "The rite of confirmation as practised by many Christian Churches has often been found, and still is spoken of, as a *continuance* of this Apostolic imposition of hands, for the confirmation of new converts, by the Holy Spirit thus given to them. But *it is far from evident*, that this was done universally by the Apostles, or by those who immediately succeeded them. As however miraculous powers, rather than sanctifying grace, were thus conferred, unless miraculous powers were now connected with the rite, the parallel must wholly fail."—Scott's comment on Acts viii. 17.

The Bishop of St. Davids, in his charge to his Clergy in 1813, after dwelling on the advantages of confirmation, urges the observance of the rite, as an "act of conformity to the Church as established by law, which it concerns us to fulfil, not only as good Christians, but as good subjects—a duty which we owe to the Church, and *to the laws of the land*." Not a hint is given, that this rite is obligatory as an Apostolic institution.

[†] The passage in Hebrews vi. 2. referred to in the new preface, is extremely obscure, and seems to have perplexed many of the most learned commentators, as may be seen by the various and discordant explanations they have given of it. The imposition of hands, was a ceremony used for so many different purposes, both under the Mosaic and Christian dispensations, that the *particular* ceremony alluded to in the text, can only be matter of *conjecture*. The Priests when offering sacrifice, laid their hands on the head of the victim—Moses when appointing Joshua to office, laid his hands upon him—on particular occasions, the whole congregation laid their hands on a criminal, previous to his execution, both our Saviour and his Apostles cured diseases by the imposition of hands—the Deacons were set apart, by the same ceremony,—so also were Paul and Barnabas, when sent on a particular mission—Miraculous powers, and especially the gift of tongues were conferred by laying on of hands, and the same ceremony was used in the ordination of ministers. There is no evidence that the Apostles universally laid their hands on baptised converts, *nor one single instance* in which this act was used to confer the sanctifying influence of the Holy Spirit. This influence both Scripture and the Church teach us, is conferred on believers in baptism. And yet with wonderful temerity, the preface unhesitatingly interprets the meaning of the Apostles and decides that the "laying on of hands" to which he refers, is not one of the many ceremonies mentioned in Scripture, under that name; but one altogether different from any of them; and this arbitrary interpretation of a different text, is now to be forced upon Episcopalians as a matter of faith!

BIBLE READING SOCIETY.

WEDNESDAY, March 26, 18

An adjourned meeting of Gentlemen friendly to the formation of a Society for the purpose of securing attention to the reading of the Scriptures, was held at the Session-room of the Sixth Presbyterian Church, in Philadelphia.

Rev. Mr. Krauth was appointed Chairman.

The meeting was opened with prayer by the Rev. T. G. Allen.

The committee appointed to prepare a Constitution reported the following, which was ad

CONSTITUTION

Of the Philadelphia Bible Reading Society.

Art. 1st. This Society shall be called the Philadelphia *Bible Reading Society*: whose object shall be the diffusion of a knowledge of the Sacred Scriptures, by reading them to those who cannot read, or who do not regularly attend divine worship.

Art. 2d. The concerns of this Society shall be conducted by a President, Recording and Corresponding Secretaries, and 24 Managers, who together, shall form a Board of Directors to be chosen at the annual meeting, to be held in the first week of May in each year.

Art. 3d. It shall be the duty of the Board of Managers to obtain and circulate information, calculated to promote the object of the Society, to appoint readers, and to secure the formation of similar Societies where Providence may open the way. They shall have power to fill their own vacancies, and enact their own By-Laws, to adopt every practicable method for increasing the efficiency and extending the usefulness of the Society, and for securing the harmonious and efficient co-operation of all its members.

Art. 4th. The admission of members shall be vested in the Board of Managers. A concurrence of three-fourths of those present at a regular meeting shall be necessary for the admission of a member.

Art. 5th. This Constitution may be altered or amended by a vote of two-thirds of the members present at an annual meeting, or at a special meeting called for that purpose.

The following persons were then chosen officers.

President—Furman Leaming.

Corr Secretary—N. Murray.

Rec. Secretary—M. J. Rhees.

Managers—Joseph Mitchell, J. D. George, Vinton, J. H. Kennedy, C. P. Krauth, T. G. Allen, Noah Davis, Thomas Latimer, W. McKinley, J. Y. Black, B. R. Loxley, J. McCaskey, D. Weatherly, Samuel Doughty, James Stea, John Gilder, Thomas Cromly, Capt. Moore, A. Palmer, J. L. Dagg, J. C. Pechin, S. Bain, L. Sprague and Mr. Van Pelt.

Adjourned.—Closed with prayer by Rev. N. Davis.

By-Laws of the Society.

1st. All meetings of the Board shall be opened and closed with prayer.

2d. The Board shall be divided into three committees; one to have the superintendence of the city—one of the northern suburbs, and the other the southern.

3d. Each of the committees shall have power to appoint readers within their respective districts, subject to the approval of the Board of Directors and shall hold meetings, at least one in each month.

4th. There shall be a committee of five members of the Board, to be denominated, "The committee on auxiliary associations," whose duty shall be to attend to the formation of similar societies in the city and suburbs.

5th. The stated meeting of the Board of Directors shall be held on the 2d Tuesdays of April, July, October and January in each year, and special meetings may be called at any other time, by the President, at the request of any two members of the Board.

6th. Seven members shall form a quorum, and be competent to the transaction of any business of the Board.—*Philadelphian.*

THE GREAT PHYSICIAN.

We also discover the reason, why Christ by so many is not received. They think themselves whole; they do not feel and acknowledge their sinfulness. In their conduct, at least, they endeavour to justify themselves, and make God a liar. For what reasonable man, who feels himself to be a sinner against God, can hope, without a Saviour? Or who can reasonably believe that Christ will save those who obstinately reject him?—who resist the strivings of the Holy Spirit, and receive God's grace in vain? We should then, and if we are wise, we shall, bring this subject fairly to the test of truth, and know of a certainty whether we indeed receive this Divine Physician. And if he be not received, for what cause do we reject him? "Other foundation can no man lay:" and none can be truly Christians except they build on this—on an experimental knowledge that "we have no health in us;"—an awakened sense that we need "an Advocate with the Father;" and a thankful acceptance of Jesus Christ, as the propitiation for our sins. The Author of your being, now calls upon you, as reasonable creatures, to decide the momentous question. Are you sinners, or are you not? When days, and months, and years are swiftly passing away, and death and judgment are near at hand, are you still confident in your own righteousness? Are you prepared to appear before God's tribunal? Be at least decided. To be halting between two opinions, in such circumstances, is not mere folly, it is *madness*—it is inexpressible *guilt*.—*Bp. Griswold's Sermon.*

Onondaga County, N. Y.—One year ago the Bible Society of Onondaga county resolved to supply every destitute family within their bounds, with a copy of the holy scriptures. [illegible] the Society held at Manlius, on the 20th Feb. last, it appeared that the resolution had been executed. "*Fourteen hundred* families," says our correspondent "were found destitute, and *they have been supplied*." And it was

"*Resolved*, That every child who can read in Onondaga county, shall be furnished with a Testament of our Lord and Saviour Jesus Christ."

Philadelphia Recorder.

PHILADELPHIA:

SATURDAY MORNING, APRIL 12, 1828.

New Movement.—In the retrospect which we gave in the first number of this volume of our present editorial year, we alluded to a vigorous and somewhat novel movement which had been made in the Bible cause. The subject was not then discussed as its importance deserves, because we thought that it was worthy of a separate article, and hoped to have an opportunity of bringing it again before our readers, in a fuller and more satisfactory way. A resolution of the Maryland Sunday School Union, which appears in to-days paper, affords us that opportunity. We direct the attention of our readers to it, because we think it embraces a *new principle of action*, which will be found to develope incalculable power; and which may be applied with the most encouraging success to all the different methods of benevolent exertion.

It is a delightful evidence of the grandeur of the human intellect, that a single thought, lighted up perhaps in the brain of some student in his closet, will often revolutionise whole communities; and if it be peculiarly adapted to the exigencies of society, it will sometimes communicate an impulse which shall be felt to distant regions of the earth, and throughout many successive generations. These rare and felicitous conceptions shine in the intellectual firmament as do the heavenly bodies in the sky; which not only afford bright objects of contemplation in themselves, but disclose innumerable other objects, which, without such borrowed illumination we should never be able to discover. Such luminous ideas constitute the wealth of science. They are grains of gold scattered on a sand beach; and the habit of seeking for them, and separating them from the less valuable materials by which they are surrounded, is the true philosophy of life.

The circumstances by which these *primitive thoughts* are suggested to the mind, may perhaps be of the most trivial kind. In that case they show more strikingly the agency of God; who has always chosen to educe his magnificent results, from causes the most simple. And they depend generally much more upon the previous habits and associations of the intellect upon which they act, for the great consequences which are produced by them, than in any intrinsic power.

For example, what more trivial circumstance could possibly transpire than the falling of an apple. Yet this simple incident occurring in the presence of the great master-spirit of a former age, at a time when his mental associations were prepared for it, was invested with an importance, which it would be impossible to calculate; and has been made to produce results which mankind will never cease to feel. He drew out of it *a great leading principle*—the principle of gravitation, which has since been developed into the most splendid system of philosophy that ever dazzled and delighted the intellect of man. Doubtless the common-place fact to which we have referred, occurring at such a time, was the most important circumstance in the life of Newton—aye, by far the most important event belonging to the age in which he lived. How wonderful, how humiliating, how instructive, that God should thus (as if in very mockery of all that men call great) invest occurrences that are of themselves entirely insignificant, with an importance which fills us with astonishment and awe!

It is said that there was a crippled and imperfect sort of steamboat known in England, before Fulton made his great discovery on this side of the water. This benefactor of his country, probably seized upon some principle in mechanics that was before familiar, and applying it in some new form to navigation, has produced a revolution in commercial affairs, which is certainly without a parallel.

Discoveries of this kind, however, are not confined to mechanics or philosophy. And we confess that we are sanguine enough to believe that within the last year, distinguished as it has been by the remarkable events which we have taken a former occasion to consider, an improvement has been made in benevolent exertion, which may produce a change in the moral aspect of society, as striking as that which the application of steam to navigation has, in the commercial. We allude to the principle of action (whatever it is) which has recently accomplished such prodigies in the Bible cause. To be convinced that we do not overrate its power, let our readers contemplate for a moment what it has actually achieved.

It has been eighteen months since the Board of Managers of the Bible Society of Monroe county, in the State of New York, passed the resolution that all the families within its limits should have a copy of the Scriptures within one year. An examination was immediately instituted, and the unexpected disclosure of [illegible],000 families destitute, within the circumference over which they had been for years exerting a feeble and inadequate influence, aroused them to more vigorous efforts. The result of their experiment was entirely satisfactory. It gave abundant reason to believe that there is no community in this fertile and favoured country, which could not, and if properly appealed to, would not supply itself with the oracles of life. The *bare exhibition* of the fact that there is a certain amount of destitution in any community, has not in any single instance, as far as we have been informed, failed to produce from the members of that community the appropriate effort. Illustrations of this encouraging fact have been given by county after county, to such an extent, as to leave a full conviction on the minds of all, that there is scarcely a single neighbourhood in the United States which does not contain within itself the resources that are necessary for its own supply.

Encouraged by this clear and decisive demonstration of a state of public feeling which was so well calculated to give confidence and enterprise to all who are interested in the circulation of the Bible, a few persons fully awakened to the importance of such a measure, called a meeting of the inhabitants of Monmouth county, in New Jersey, for the purpose of considering the propriety of imitating the example which had been set them in New York. A resolution for the investigation and supply of their county was adopted, and a delegation appointed to attend the anniversary of the Nassau Hall Society, which was to take place a few days after, at Princeton. That delegation presented to that Society a resolution for the supply of the whole State, which exhibits for the first time the novel principle of action to which we have alluded. And we confess that we think the facts which have since transpired justify us in supposing, that the meeting in which it was adopted constitutes the commencement of a new era in the annals of Christian charity. It is a principle of incalculable power. The idea of a single society, composed of a few college youths, undertaking to accomplish in one year more than all the Bible Societies of that state had accomplished from the period of their formation, was probably considered by some as the dream of juvenile romance. But he who first presented the proposal, presented with it an engine whose strength was adequate to the undertaking; and by which in less than one third of the term prescribed, this beautiful romance was converted into substantial and excellent reality. In three or four months these enterprising young men had performed their miracle of mercy, and were engaged in other labours of an arduous and equally elevated kind. The instrument by which it was achieved has since been brought to bear upon Pennsylvania. Maryland has grasped it, and Delaware and Virginia, and Connecticut, and many of our northern, western and southern states.—In most of these its power has already been sufficiently tested to assure us that it will realize in them the prodigies which it so easily performed for New Jersey. England is bringing it to act upon her vast and varied population. Indeed there is every probability that in it we shall see reduced to sober fact, what was only fabled of another great implement of human exertion; respecting which its projector is said to have remarked, that if he could only find a place to stand on, he would move the world.

And now, perhaps, it will be expected of us to state what we suppose to *be* the *principle* of this strange and powerful movement. If we can only extract from the multitude of splendid facts by which Christians appear to have been recently dazzled, some general rule of action, it may perhaps be applied with equal success to all other forms of charitable effort. Hastily as we shall be obliged to throw them off, in consequence of the fact that this article has been detained until the press is waiting, we will hazard a few brief suggestions on the subject, in hopes that they may attract towards it, the attention of those who have the leisure and the talent to do it justice.

Religion was once a hermitess. She had been dogged by persecution to the woods and caves. She was then acquainted with charity only in its simplest form, that of individual effort. But in process of time she ceased to be a mere creature of meditation. She was nerved for action, and in all her relations and dependencies became a social being. She developed the tendencies of social existence not only in her character, but in her efforts. Union was power in other departments of life, and she found it so in that over which it was more particularly her province to preside. Her resources were organized, and all her agencies subordinated to a general system.

The *principle* of this new and nobler form of charity was COMBINATION—the wonderful efficiency of which is explained by the fact, that it gives, in some measure, to the individual the power of the association with which he is connected. It communicates an indefinite increase to the energies of personal exertion. It is the great master principle by which mankind have been governed during the last half century. To it we are indebted for almost all the improvements which adorn the present age. Our Bible Societies, and Tract Societies, and Societies for Missions, and the whole splendid retinue of Christian benevolence, are but so many different forms in which it has been adapted to exigencies of human life. When it was first applied to religion it appeared as her adversary, although since then, it has been made her most faithful and formidable ally. A few infidel philosophers in France combined for the extinction of Christianity, and the enslavement of the world—their country deluged in human gore, and a whole continent of kingdoms convulsed to its very centre, soon proclaimed the power of the moral engine which they had enlisted in their service. Among other expedients they actually instituted an immense Tract Society for the dissemination of their abominable doctrines. The children of this world have always been wiser in their generation than the children of light. But we have at length gathered wisdom from the experience of our adversaries; and behold the animating and magnificent result!

If there be any thing remarkable in the appearances of the present age, in comparison with those by which it was preceded, it is mainly to be attributed to the power of combination. But we believe that a new principle has been evolved amongst us, the force of which it would be difficult at present to calculate, or even to conjecture; but which appears likely to communicate to society as sudden and as extensive an advance, as did the one which we have been contemplating.

There are two ways in which persons who have been combined into a benevolent society, may accomplish the objects of their union. First: By their own united efforts and contributions; and secondly, by the influence which they may be able to exert over other similar societies. The first is confined in its operation to the geographical limits of one association; the other may cover a much wider range. The first must of necessity be extremely limited; the other may be enlarged to an indefinite extent. The first has hitherto almost exclusively engrossed attention and solicitude; the other, until very recently, has been entirely neglected.

The principle then to which it is the object of these remarks to direct the attention of our readers, we would, in the absence of a better appellation, denominate ASSOCIATED INFLUENCE. Because it is the influence, which men associated together under a common constitution and laws, are capable of exerting upon the world; and will in the majority of cases be found most efficiently directed towards others, similarly associated. In this day of marvels, when that which has been considered by our fathers mere Utopian dreams, is so often converted into ordinary and practical realities, names are sometimes very important *things*. Let that of which we have been speaking, be generally recognized as a distinct principle of action, (an honour to which we think it has fairly proved itself entitled;) give it a name; and let it be brought into familiar use, and it will be found a most powerful auxiliary in all good works. Let every benevolent society in the land be once made to feel their obligation, not only to do as much and give as much as possible themselves, but also to employ to the utmost the influence which they are capable of exerting upon other similar Societies, and the result will be a powerful and increasing impulse in all the departments of charitable exertion of which we at present have no idea.

The modus operandi of the moral engine which we have been endeavouring to describe we suppose to be briefly this. As the principle of Combination gives to each individual member the power of the whole society with which he is connected, so that of *associated influence* will give to each separate society the power of all the others which can in this way be brought within its range. The Nassau Hall Bible Society for example, in its recent enterprize, has been enabled to employ and exert the energy of all the similar societies in that state; and has thus accomplished in a few weeks, what by its own unassisted efforts, it would have required years to perform. The Philadelphia Society has undertaken to supply this large Commonwealth. It is obvious that this cannot be done by its contributions. No, its influence as a great metropolitan Association, brought to bear upon others similarly constituted, is the instrument with which it expects to operate. The strength of this instrument has been here also sufficiently demonstrated; for if we are correctly informed, a large majority of the counties in this state have already been moved by it to the work of their own supply. Let this movement be continued with the vigour with which it has commenced, and in two years from the present time, the sun will not shine upon a single American habitation that has not been cheered by a light that is purer and holier and more enduring than his own—the light of immortality.

As the *individual* influence which a single person of activity and intelligence may employ in stimulating others to exertion will do incalculably more than his private contributions, or his segregated efforts; so the associated influence of every benevolent institution when directed, as it may be, upon its sister institutions, will do more than its own united treasury, or its combined exertions could ever be expected to accomplish.

We are admonished, however, that this discussion must for the present be suspended; to be resumed perhaps on some more convenient occasion. We would be glad to receive from any of our readers such remarks respecting it as may appear to them important. We would say to the Maryland Union whose resolution has conducted us to these hasty observations, that in our opinion they have grasped the proper instrument for the work in which they are engaged. Let them only wield it with vigour and perseverance, and they cannot fail. And why may not the same instrument be made tributary to the labours of all our benevolent institutions? Why may not the Tract and Colonization and Missionary Societies adopt it? In our opinion that man would do more to give stability to the government under which we live, and more too, for the conversion of the world, than has ever yet been done by any single individual, who should fully impress upon the persons who control our various charitable institutions the importance of keeping constantly employed that most powerful and yet most neglected of all their means of usefulness—their ASSOCIATED INFLUENCE.

We are happy to learn by a letter from the Rt. Rev. Bishop Chase, that he has lately received $1000 in subscriptions from the diocese of New York, for the benefit of the Theological Seminary of the Protestant Episcopal Church in the diocese of Ohio.

Alteration in the Liturgy.—The article on that subject is long, but we think it exhibits some new views. It is taken from a pamphlet which has been just put into circulation. We leave our readers to judge of it for themselves.

Pastor Oberlin.—How beautiful is retired, unobtrusive, piety! What a pleasing combination of activity and repose, does the biography of this eminent servant of the Cross exhibit. Almost his whole life was spent in a sequestered country parish; and yet which he has presented of ministerial faithfulness is worth a thousand abstract treatises on the obligations and responsibility of the sacred office.

The age in which we live is distinguished above all others for its enterprise. A wonderful impulse has in some way or other been given to the human mind. The clergy have partaken largely of this excitement—And one consequence of it is that most of them are too much inclined to seek posts of difficulty and exertion. They cannot easily be content to settle down in a plain country parish; where by regular application to their parochial duties, they may make themselves an enduring blessing to the community in which they spend their days. If they have talents and learning, they must find a theatre in which these attributes may immediately be seen and felt; and even if for a time they do bury themselves in retirement, it is only that they may come forth from their seclusion with the more brilliancy and power. In this way some of our congregations have been made mere stepping stones to situations of greater eminence. Indeed this locomotive disposition amongst the clergy, has made the period of the year in which our elections are generally held, a season of extensive ecclesiastical revolutions. The example of the excellent Pastor Oberlin, will serve to illustrate the advantages of perseverance and permanent exertion. The influence of such a man cannot be confined to the parish in which he labours—It must sooner or later tell upon the community at large. The thriving agriculture of his prosperous little villages, made them a model of improvement to all France; while in his ordinary ministerial labours we find some of the most important expedients of modern charity. *Infant Schools* were probably instituted for the first time, in his parish: and the judicious historian and secretary of the British and Foreign Bible Society, acknowledges that the first idea of associating female diligence and liberality was traced to him. The sketch of his history which our readers will find on our fourth page is abridged from an article in the last number of the Christian Observer—A work from which, as it is no longer republished in this country, we expect to make frequent extracts.

Indians.—The situation of this unhappy race is indeed calculated to excite our commiseration and astonishment. Commiseration for their sufferings; and astonishment at the apathy with which those sufferings are contemplated by the very people through whom they have accrued—A people clothed in the refinements of civilization, and maturing under the genial operation of the Gospel.

We extract two paragraphs from a very good article on the subject in the last Church Register, and are sorry that we have not room for the whole.

MARYLAND SUNDAY SCHOOL UNION.

Letter from Mr. Thomas W. Hall, Corresponding Secretary of the Sunday school Union for the State of Maryland, to the Corresponding Secretary, dated Baltimore, Jan. 13, 1828.

Dear Sir.—I have put up and shall forward to you by the first private conveyance, fifty circulars, for the schools in this State, auxiliary to the American Union, to which you will please annex the promised note of consent of your Board to the change of relationship requested by our Union, and give them their proper destination.

The Corresponding Secretary has sent the circular letter agreed upon, to the schools and societies in Maryland, which are now directly auxiliary to the American Sunday School Union. There may be other small societies in different parts of the United States, which would find it more agreeable and convenient, to transfer their *immediate* connection with the parent society, to some county or town Union in their own district; and as the views of the parent society on this subject are expressed in the following circular sent to the auxiliaries in Maryland, we insert it in this place; remarking, however, by the way, that, in general, we do not think *state* societies quite so well adapted to answer the ends of the friends of Sunday schools, as *county* Unions, *directly* auxiliary to the parent institution. But we have not time at present to add more on this subject.

CIRCULAR.

Philadelphia, Feb. 9, 1828.

To the Secretary of the ——

Sir—The object of the present note is to inform your society, that the Sunday School Union of the state of Maryland, has become auxiliary to the American Sunday School Union.

It is neither the desire nor practice of the American Sunday School Union, to interfere, in any manner, with the plans and regulations of their auxiliaries: yet, as it is the wish of the Maryland Union, to concentrate the efforts of all the friends of Sunday schools in the state, and their intention immediately to adopt those plans, and employ those means which give the fairest promise of success to the accomplishment of this object, we most cheerfully comply with the request, and say that we have no objections to your becoming auxiliary to the Maryland Union: and should you deem it expedient to adopt this course, you will please inform the Corresponding Secretary of the American Sunday School Union, and make your annual reports to that society through whom we shall regularly receive them.

[*Am. S. S. Mag.*

SABBATH SCHOOLS.

At a special meeting of the Sunday School Union for the State of Maryland, held at the Lecture Room of St. Peter's Church on Tuesday Evening, 1st. of April 1828. The President in the chair.

Among other, the following Resolutions was unanimously adopted, viz.

"*Resolved*, that the Sunday School Union for the State of Maryland, undertake, in humble reliance upon the aid of Almighty God, in the space of *two years*, to institute, or cause, or procure to be instituted in every Town, Village, Congregation, Society, or Section of the State of Maryland, where it is practicable, a Sabbath School or schools, for the purpose of instructing the rising Generation to read the sacred Scriptures."

True extracts from the minutes.

(SIGNED) THOMAS SPICER,
Recording Secretary.

From the Boston Recorder.

HARVARD COLLEGE.

"If heresy enter among you, how will my hopes how displeasing will it be to the great God! if this shall ever happen, LET THE INSTITUTION BE NO LONGER CALLED BY MY NAME." *Epitaph of John Harvard.*

It is no grateful task to expose perversion and injustice, where one has no sinister ends to compass, and no personal enmities to gratify But though the duty be painful, I feel it in the present case to be imperious. To be silent, would be to wink at the unblushing violation of the most sacred principles of morality and religion.

In my communications on the 1st, 22d, and 29th, of February, I established the propositions that Hollis was a man of *piety, and strictly orthodox sentiments*, that the express language of his statutes required that his Professor be a man of *sound or orthodox* sentiments, and that the corporation gave Mr. Hollis a *solemn bond as explicit as words could make it*, binding themselves and their *successors to a religious and inviolable* observance of his statutes, according to the *will* of the Founder. I shall now make a remark or two on the remaining proposition.

4. There is in the present appropriation of the Hollis Divinity Fund, an unprincipled and sacrilegious perversion, such as this country has never before witnessed. I need not inform this community, that Harvard College, in its religious influence, has become *thoroughly and exclusively* sectarian, that is, Unitarian. I know not of a College in our country so exclusively sectarian; none certainly whose influence is considered as so injurious to the cause of truth and the salvation of men, by the great body of the pious. Its very friends boast of it as "the bulwark of the Unitarian cause."

The present incumbent of the Hollis Professorship, as I believe every one acquainted with his writings is convinced, throws the whole weight of his influence into the scale of Unitarianism. The funds of Hollis, together with other sacred legacies, are now perverted to the *cautious* and unwearied propagation of Unitarian sentiments among the inexperienced youth, and through them, like a moral blight, over our country. What the Professor's sentiments *definitely* are, or in other words how far he has proceeded in his march towards Deism, he seems resolved the public shall not be informed (that is, I suppose, until they are prepared to bear them.)

He has chiefly revealed himself in *negatives*. He does not believe in the Deity of our Lord Jesus Christ, in the personal existence of the Holy Spirit, in regeneration, nor in the eternity of future punishment, though with regard to the last named doctrine, he seems to fear he was too fast for public sentiment, and to regret that he expressed himself so as to be *understood*. Now I say boldly, these are sentiments, and this is an influence on which the pious and venerable Hollis would have looked with shuddering. To have anticipated that he should have contributed to spread such an influence among the youth of N. England, would have filled his soul with the chill of death. His Professor has declared a war of extermination against most of those doctrines which he held dearer than life.

This is an unprincipled and sacrilegious perversion. It is a perversion, if the constitution of this Commonwealth is any authority, when a fund of this kind is appropriated not in accordance with "*the true intent and meaning of the donor or donors, grantor or grantors, devisor or devisors.*" What man in his senses can read the letters of Hollis to Dr. Coleman, and his statute XI,* and believe that the present appropriation is according to the *true intent and meaning* of the pious Founder? The pious Hollis, who said, "*My rejoicing is in Jesus Christ my God and Saviour,*" *intend* to appropriate his sacred benefactions to the support of a Unitarian and Universalist Professor!! Did "*sound and orthodox*" in his mouth include Unitarians and Universalists? Pray, then, what did those terms exclude? That you may see it is an *unprincipled* perversion in the highest sense, cast your eye at the solemn BOND.† Is Justice asleep? HOLLIS.

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* See Recorder for Feb. 1, and 22.

† Recorder of Feb. 29.

New Missions.—We learn by the Western Recorder, that the American Board have determined to establish a mission among the Indians near Green Bay; and that the Rev. Jesse Milner of N. Stockbridge, N. Y., with his family, will remove thither for that purpose, this spring. He expects to be accompanied by a schoolmaster, a farmer, and two female assistants.

The ladies of a single church in New York—the Second Associate Reformed Scotch Presbyterian, in Pearl-street—have already made up *seven hundred and thirty-three* garments for the suffering Greek females.

A stated meeting of the Board of Managers of the Episcopal Missionary and Education Society, will be held in the Vestry Room of St. Andrew's Church, on Saturday evening the 12th instant at half past seven o'clock.

JOHN McKINLEY, *Secretary.*
Philadelphia, April 12th 1828.

PROSPECTUS

By SAMUEL F. BRADFORD, for publishing by subscription, A Collection of Sacred Music, for the use of the Members of the Protestant Episcopal Church in the United States of America, to be entitled,

MUSIC OF THE CHURCH.

The Work will consist of three parts.

1st. A selection of the best Psalm and Hymn Tunes, ancient and modern, for all the varieties of metre used in the Church.

2d. A selection of Tunes and set Pieces, adapted to Festivals and Fasts, and other extraordinary occasions of public Worship.

3d. A collection of Chants, adapted to the portions of the Liturgy that may be sung.

There will be an Introduction containing instructions for singing, and full directions for executing Sacred Music in its various forms of Psalmody, Chanting, and Anthems, and also directions for performing upon the organ and piano forte as an accompaniment to such Music.

The Tunes are to be selected, and the Words adapted to them by the Rev. Dr. Wainwright, and the Rev. Mr. Muhlenberg. The Harmony of the Tunes will be corrected, and the Organ part arranged by Mr. P. K. Moran.

There will be two Editions of this Work; the smaller on Royal Octavo, opening lengthwise, to contain the Music only; the larger, Quarto, to contain the Tunes and select portions of the Psalms and Hymns adapted to them, and placed beneath in such a manner as to be easily sung.

It will be printed on the best paper, and every attention will be given to its accuracy and beauty.

As the design is to put in circulation a Work which may aid Episcopalians in their private and public devotions, and which may be accessible to all; and as individual profit is not the chief object, the Work will be put at as low a price as possible.

The smaller Edition, put up in strong half binding, will be $1 25 each. To Congregations or Choirs which may take twelve or more copies, they will be $1. The larger Edition will be $2 50; to those who take twelve or more copies it will be put at $2.

When the style of this work is seen, of which a specimen is annexed, it is presumed that it will be acknowledged the cheapest Musical Work published.

The advantages of this Work, are,

1st. The selection of the best Tunes, both ancient and modern, from very large collections made for this purpose.

2d. The introducing an Organ or Piano Forte accompaniment, for the use of private individuals and unexperienced public performers.

3d. The adaptation of the most interesting portions of our Psalms and Hymns to appropriate Tunes.

4th. The instructions for singing and Organ Playing.

RECOMMENDATIONS.

CONNECTICUT.

Entertaining a high opinion of the taste, as well as the musical science, of the reverend gentlemen who have prepared the above work, I have no doubt it will comprise a more valuable collection of Sacred Music, than any which is at present found in our churches. I fully approve the plan of the work, and recommend it to [illegible] of Connecticut.

THOMAS C. BROWNELL,
Bishop of the Diocese of Connecticut.

NEW YORK.

I highly approve of the system pursued in this work, of adapting the Music to the words to be sung. I have no doubt that the best tunes are selected and judiciously arranged and assigned to the Psalms and Hymns respectively; and am gratified that so valuable a book can be furnished at so cheap a rate, as to enable the people of our congregations generally to purchase it for the purposes of private and public devotion.

JOHN HENRY HOBART,
Bishop of the Protestant Episcopal Church in the State of New York.

I have seen and approve the above plan, and most cordially recommend it to the patronage of the members of the congregation of St. Mark's church.

WILLIAM CREIGHTON,
Rector of St. Mark's Church.

I heartily concur in recommending the above work, and will be happy to see it brought into use in the congregation of which I am Rector.

JAMES MILNOR,
Rector of St. George's Church.

I most cheerfully concur in the above recommendations, and hope that the work may be introduced into all our congregations. The congregation of St. Thomas' church I trust will patronise it.

GEORGE UPFOLD,
Rector of St. Thomas' Church.

It is with much pleasure that I add my name to the above recommendations, and I heartily wish the work may meet with the general patronage of our church.

HENRY J. FELTUS,
Rector of St. Stephen's Church.

The subscribers, Assistant Ministers of Trinity Church, New York, heartily concur in the recommendation given above by the Rector of our Parish, the Right Rev. Bishop Hobart.

WILLIAM BERRIAN,
BENJAMIN T. ONDERDONK,
J. F. SCHROEDER.

I heartily concur in recommending the above plan, and shall be glad to see it brought into use in the congregation of Christ Church.

THOMAS LYELL, Rector.

The above plan is so very seasonably proposed, and I am confident will be so well executed, that I heartily unite in wishing it a general reception.

CHARLES P. M'ILVAINE,
Rector of St. Ann's Church, Brooklyn.

It is with great pleasure I concur in the aforesaid recommendations.

THOMAS BREINTNALL,
Rector of Zion Church.

I cheerfully concur in the recommendations given above, and sincerely wish that the proposed work may be generally adopted in our Churches.

MANTON EASTBURN,
Rector of the Church of the Ascension.

The above plan has my warmest wishes for its entire success.

L. S. IVES,
Rector of St. Luke's Church.

PHILADELPHIA.

I have not a sufficient knowledge of the work to say any thing as to its merits, but have confidence in the talents of the gentlemen by whom it is edited.

WILLIAM WHITE,
Bishop of the Protestant Episcopal Church in the Commonwealth of Pennsylvania.

Having entire confidence in the science and taste of the Rev. Dr. Wainwright, and the Rev. Mr. Muhlenberg, I feel justified in recommending to the church the collection of sacred music they intend to publish.

H. U. ONDERDONK,
Assistant Bishop of the Protestant Episcopal Church in the Commonwealth of Pennsylvania.

We, the Assistant Ministers of Christ Church, St. Peter's, and St. James', in Philadelphia, willingly offer our testimony in favour of the proposed "Music of the Church," believing it to be a work much wanted, and earnestly wishing its general adoption.

JAMES ABERCROMBIE,
JACKSON KEMPER,
W. H. DE LANCEY.

I cordially concur in the above commendation of the assistant ministers of Christ Church, &c.

GEORGE WELLER,
Minister of St. Mark's, Mantua, and St. Mary's, Hamiltonville.

From the knowledge we have of the Rev. Dr. Wainright and the Rev. Mr. Muhlenberg, we have every reason to believe the collection of music they have arranged, will be well calculated to be acceptable and useful in our churches. Having such hope concerning it, it will give us much pleasure to see it introduced into the churches of which we have the pastoral charge.

BENJAMIN ALLEN,
G. T. BEDELL.

The subscriber entirely approves of the system pursued by the Rev Dr. Wainwright and the Rev. Mr. Muhlenberg, in their proposed collection of Sacred Music, to be entitled the "Music of the Church," especially in the adaptation of the music to the words to be sung, and has no doubt from the well known qualifications of the reverend authors, that the plan will be, in all respects, well executed.

JAMES MONTGOMERY,
Rector of St. Stephen's Church.

I heartily concur in the above opinion.

WILLIAM COOPER MEAD,
Rector of Trinity Church, Southwark.

The plan of the above mentioned work certainly contemplates an important object. The names of the gentlemen by whom it is prepared constitute a sufficient pledge that it is ably executed. I heartily concur in recommending it.

G. W. RIDGELY.

From the known qualifications of the gentlemen who are engaged in preparing this work, there is every reason to believe it will be a valuable acquisition to Church Music.

CHARLES M. DUPUY,
An Assistant Minister of the Swedes Church Phila.

April 12—3t

POETRY.

ANXIOUS SEAT.

The anxious seat, is now prepared,
For those who are distress'd;
And if you do your soul regard,
You here may find a place.

The anxious seat, our God has bless'd
From his resplendent throne;
Perhaps you too, may find that rest,
Which springs from God alone.

The anxious seat, our friends have said
Was useful in their case;
They now rejoice in Christ the Lord,
That they assumed this place.

The anxious seat, the wise none can doubt
Our pride of heart brings down;
And here may you, however stout,
Receive with us a crown.

The anxious seat, we [illegible]
Is open for you now;
And if you will, you here may [illegible]
You here to Christ may bow.

Come sinners, come! O don't delay,
Now is the accepted time;
To-morrow, may not be your day
Come then, and Christ is thine.

Kentucky paper.

LINES.

Written by the late Bishop Heber, to his wife, while on an Episcopal visit to his immense diocese in the East Indies.

If thou wert by my side, my love,
How fast would evening fail
In green Bengala's palmy grove,
Listening the nightingale!

If thou, my love! wert by my side,
My babies at my knee,
How gaily would our pinnace glide
O'er Ganga's mimic sea!

I miss thee at the dawning gray,
When on our deck reclined,
In careless ease my limbs I lay,
And woo the cooler wind.

I miss thee when by Ganga's stream
My twilight steps I guide,
But most beneath the lamp's pale beam,
I miss thee from my side.

I spread my books, my pencil try,
The lingering noon to cheer,
But miss thy kind approving eye,
Thy meek attentive ear.

But when of morn and eve the star
Beholds me on my knee,
I feel, though thou art distant far,
Thy prayers ascend for me.

Then on! then on! where duty leads,
My course be onward still,
On broad Hindostan's sultry meads,
O'er black Almorah's hill.

That course, nor Delhi's kingly gates,
Nor mild Malwah detain,
For sweet the bliss us both awaits,
By yonder western main.

Thy towers, Bombay, gleam bright they say,
Across the dark blue sea,
But never were hearts so light and gay,
As then shall meet in thee!

MEMOIR OF THE
REV. JOHN FREDERICK OBERLIN.

This highly esteemed Christian pastor, a pattern the year 1740, at Strasbourg, in which city his father was a very respectable schoolmaster. When a youth he was greatly attracted by military splendour; but happily his ardent mind became attached, as he grew up, to literary pursuits; partly by his father's persuasion, and partly by the example of his elder brother, who afterwards became distinguished as an author of works replete with antiquarian and philological research. At the age of twenty, he penned a truly devout prayer, which he adopted on the first of January 1760, at Strasbourg, and renewed on the first of January 1770, at Waldbach, as a solemn act of self-dedication to God. This act of self-dedication, still remains among his papers to prove that his piety was, even at that period of life, of a truly scriptural character: for it expresses his deep humiliation before God, his reliance upon the finished righteousness and atoning blood of the Saviour, his renunciation of sinful and worldly habits, his dependence upon the grace of the Holy Spirit, and the conseeration of all his powers and faculties, both of body and soul, to the service of God. In the following account of his actions, therefore, whether relative to the present or the eternal happiness of his fellow-creatures, the reader is to recognize, not the enlightened philanthropist only, but the genuine Christian, the devoted minister of Christ, whose chief aim was to win souls: but whose compassion for the sufferings of our fallen humanity, and his wish to adorn his Saviour's doctrine in all things, led him to employ his leisure, and exercise his ingenuity, in plans of enlarged benificence.

Having finished his studies at Strasbourg, young Oberlin was ordained a minister of the Lutheran church—a church recognized by our own as truly a sister in Christ, and which has the high honour of having furnished to our missionary societies in England—from Swartz, the apostolic missionary of India in the service of the Society for promoting Christian Knowledge, to Johnson not less the apostle of Western Africa—some of the most holy and useful servants of Christ, who have been called to plant the standard of the Cross in heathen lands. It was not, however, till some years after, namely, in 1767, that Oberlin entered on regular pastoral duty, by undertaking the cure of Ban de la Roche, as successor to a very worthy Lutheran minister, named Stouber, on his removal to Strasbourg.

The Ban (or district) de la Roche, the scene of the long series of his labours, comprises five villages, including three churches, at the distance of twelve leagues from Strasbourg.

In order the better to promote the moral and spiritual improvement of his parishioners, he kept a register, in which he described, in private marks, their respective characters. Amongst other heads in this book, were "Idlers" and "Bad Managers." The Ten Commandments likewise furnished him with many distinct heads, under which the conduct of individuals was thus privately noticed, for the purpose of knowing how best to adapt himself to promote their edification.

One principal feature in the amendment introduced by this indefatigable pastor, was an improved system of agriculture, the introduction of which he found very difficult, and requiring great patience and perseverance, on account of the prejudices common amongst country people. He knew this so well, that he resolved to appeal to their eyes instead of their ears: and having two gardens, through which there were paths open to all who passed that way, he, with the help of an intelligent servant, obtained such fine crops, that the people, wondering at the contrast between the pastor's land and produce and their own, anxiously inquired the reason. Oberlin, after his accustomed manner of turning every incident to spiritual account, first directed their thoughts to the God of seasons, as the Giver of all good; and then proceeded to explain the mode of culture by which, under his all-superintending providence, they might obtain equal success. To myself, and to every stranger who has visited Ban de la Roche, the rusult of his instructions on this point has been highly gratifying. The neighbouring and once neglected heights of Waldbach, on which the hand of industry has now spread a beautiful variety of crops, present a picture as pleasing to the eye of the visitor, as it is honourable to the deceased benefactor, and valuable to the proprietors of the land.

So rapidly, yet so steadily, did civilization advance under the superintendence of this indefatigable benefactor, that his friends at Paris and Strasbourg deemed it proper, in the year 1818, to collect documents on the subject, without his knowledge, and to submit them to the Central Agricultural Society at Paris. This Society, on hearing the statement which was submitted to them, by the Count de Neuf Chateau, presented M. Oberlin with a gold medal. The Count, who had himself seen the improvements in question, having stated, in his Memoirs of the French Royal Society of Agriculture, that there are waste lands in France sufficient to found five thousand new villages, adds, that whenever such internal colonies shall be deemed proper to be planted, Waldbach will be found one of the best models for the purpose; since, amongst the thirty or forty thousand villages already existing in that country, there is not one in which social economy, under its various aspects, has been carried to such high perfection.

Whilst thus anxious to supply the wants, and alleviate the sufferings of his parishioners, M. Oberlin was pre-eminently zealous and active in the discharge of those duties which more immediately devolved upon him as a Christian pastor. The religious instruction of youth, as we have already seen, engaged his attention in a most particular manner. As there was only one school-room, and that small and incommodious, for his parish, though it contained five villages, he resolved on building another. At that time, the people, not aware of the advantages which would accrue to them from education, were averse to the measure; but Oberlin not only procured pecuniary assistance, to some extent, from his friends at Strasbourg, but even engaged, moderate as his own property was, that the expenses should not fall on the inhabitants. In the course of some years the people became wiser in respect to their own interests, and concurred in establishing a school in each of the other four villages. That the children might be excited to diligence, they met once a week in friendly emulation from all the villages, at Waldbach, that their proficiency might be ascertained. In these schools the elder children, in addition to their religious instructions, wrote out passages relative to husbandry and planting. A lending library was also established; and the books, after remaining three months for the perusal of the scholars at one school, were sent to another, by which the expense was much diminished and the children better supplied. He even went so far as indigenous plants, and an electrical machine; all which he contrived to make subservient to the instruction of the people. He published an almanack also, divested of the falsehoods and superstitions often found in common almanacks, which so much deceive and mislead uneducated persons in various countries. But not satisfied with attending to the instruction of youth and adults, the case of little children also occurred to his considerate mind as an object of great importance; and as their parents were engaged in the occupations of husbandry or trade, Oberlin, fearful lest these infants should be exposed to danger when alone, and should fall into early habits of idleness and vice, hired rooms, in which they might amuse themselves under the care of women of a mild and affectionate disposition, whose task consisted in making them speak French instead of the vulgar Patois of the village, teaching the elder ones to sew, knit, and spin; explaining geographical cards, or prints of natural or sacred history; and preventing mischief during the hours of play. *To this venerable man, therefore, may be ascribed the anticipation of infant schools.*

His sermons were very plain, and abounded in illustrations, which in a city might appear homely, but which in the country where he officiated were found particularly suitable to the understanding and wants of the people. He often adverted to such examples of benificence as Vincent de Paul, the missionary Dr. Vanderkemp, and others; by which means he rivetted the attention of the people, and appealed to the warmest feelings of their hearts. From the boundless field of natural objects he also drew, like his Divine Master, striking illustrations of spiritual truths. But the Bible, the Bible above all, was the great source of his instructions; and he made very copious use of it in his discourses.

Indeed, not only on stated occasions, but whenever called upon by his parishioners, or by strangers, the truths of religion fell, like refreshing and fertilising drops of dew, from his lips.

His correspondence as well as his conversation, contributed to the extension of his usefulness: and that combination of originality and piety which marked his character, must have rendered his correspondence particularly interesting. When anxious at one time to console a lady who had been greatly afflicted, he ingeniously begun his letter by saying, that he had two imitative gems before him, both of them alike in colour, and equally transparent, yet differing materially in point of brilliancy. What was the reason? the one was cut by the workman so as to present only a few sides, the other so as to contain ten times as many. These sides were formed by a very violent operation in the art of cutting and polishing them; and, had each of the stones been endued with the principle of life, that which most endured the effects of the cutting and polishing instruments, would doubtless have envied the lot of that which had suffered only a tenth part of the same operation. But, when that was once over, the actual difference between the two appeared conspicuous; the one greatly eclipsed the other. And does not this, continued he, well illustrate the words of our Saviour, "Blessed are they that mourn, for they shall be comforted;"—blessed if considered in themselves and apart; blessed if compared with those who have not undergone so many trials.

That a minister who thus aptly and often illustrated the high and mysterious truths of religion by visible objects, and inculcated those truths with affectionate earnestness, should have been a successful preacher, cannot excite surprise; and though the levity, and worldly mindedness of many, and the vicious conduct of some, of his parishioners continued to create anguish in his mind; yet the good conduct of many, and the exemplary virtues of some individuals, like those herbs that often grow upon the mountains, and are noticed for their peculiar fragrancy, proved that they had not received "the grace of God in vain." The faith of these good people produced, amongst other fruits, that of charity to orphans; so much so, that whenever a father and mother died in his parish, their friends and neighbours kindly took charge of their children. Three women, in particular, distinguished themselves by this and other charitable efforts; Sophia Bernard, Catharine Scheidecker, and Maria Schepler. Sophia Bernard, whilst yet a young woman, rescued from misery, and adopted, as many as nine children, taught them to spin, and, by her own industry and theirs, supported them till able to maintain themselves. A young man who wished to marry her promised to wait ten years rather than be disappointed; and when she assured him that her reason for refusing his offer was her reluctance to give up the orphans she had adopted, he nobly agreed that if he should receive her hand he would help to maintain the children. He did so, and they afterwards adopted others. I looked with delight at the house in which such a pattern of benevolence as Sophia Bernard had resided. She died about four years ago at an advanced age.

Indeed the benevolence of the pastor seems not only to have induced such persons as the three female worthies just mentioned, but the people in general, to practice acts of kindness. The young people were accustomed to assist the aged and the sick often in their field work. If a cottage was to be built, the young would fetch the marerials. If a poor man's cow died, the people combined to assist him to procure another.

From the first year of the establishment of the Bible Society in England, a correspondence was opened with pastor Oberlin, and a small committee consisting of himself, his son Henry[*], and M. Daniel Le Grand, was formed at Walbach. This became the central point for the distribution of the Scriptures in France, and more than 10,000 Bibles and Testaments were circulated throughout that country through this channel, before the Paris Bible Society was formed. And here it is worthy of remark, as one instance that great effects often arise from trivial circumstances, just as many a majestic river, covered with richly laden vessels, may be traced to some small mountain rivulet as its source, that *the aid of associated females in promoting the objects of the Bible Society originated in the efforts of the three women of Ban de la Roche whose names have been already mentioned.* A letter from M. Oberlin to the London committee (see Owen's History of the British and Foreign Bible Society, vol. I. p. 151,) appears, in fact, to have imparted the first idea on this subject: and when the Rev. Mr. Owen visited Ban de la Roche, fourteen years afterwards, he said to Sophia Bernard and Catharine Scheidecker, that the account of their services, communicated by the pastor whom they so greatly assisted, had been instrumental in stirring up the zeal of many to labour after their example. "Oh sir," (replied Sophia Bernard, the tears filling her eyes at the time,) "this does in-" The third active female, Maria Schepler, had gratuitously taught people to read the Scriptures, and had brought up orphans without receiving any reward. Not only the Protestants but even Roman Catholics were furnished with the Scriptures, through the activity of some of M. Oberlin's parishioners: and when there was danger lest the priests should seize and destroy them, they adopted the simple but ingenious plan of lending the Scriptures to Roman Catholics.

During the latter years of his life, M. Oberlin could engage but little in his professional duties, which devolved, in consequence, upon his son-in-law. Unable to go much out of the house, he devoted his time to study and to devotion. Prayer for his beloved parish was one of his most delightful occupations.

His last illness was sudden and short. On Sunday the 28th May, 1826, he experienced shivering and fainting fits. On the Monday and Tuesday he in part recovered the use of his reason, and often, when his strength permitted, exclaimed, "Lord Jesus, call me soon to thy presence! Yet thy will be done!" On Wednesday he was much convulsed, both by signs and words manifested his regard for his children, his friends, his parishioners, and the excellent woman, Louisa Schepler, who was entrusted with his household affairs. At six o'clock of the morning of Thursday, June 1st, though speechless, he, by an effort, took off his cap, clasped his hands, and looked up to heaven for the last time. He never unclosed his eyes afterwards. Soon after eleven he breathed his last, and the passing bell was tolled to inform his parishioners, that the pastor who for nearly sixty years had watched for their souls, had departed to his heavenly rest.

Such is a faint sketch of the life of a village pastor, in a mountainous district of France; of one who was not an indolent sentimentalist of the school of Rousseau or any other modern philosopher, but a self-denying benefactor of the school of Christ. Yet he was not actuated by the hope of reward on account of any personal worthiness; as he believed in the Divinity, so he relied alone on the merits and blood of Christ his Saviour. He meekly depended upon and earnestly implored the aids of God's Holy Spirit. One of his great maxims was, "nothing, nothing without God." Nor need we wonder that his perseverance in enterprise was so constant, since his motive for exertion was the most exalted; for another of his maxims was, "All to the Saviour." "What," said he to a minister who visited him, "what did not our Saviour suffer for us? Nothing is difficult when we do it for Him. To him let us wholly devote ourselves." What a model, then, has this amiable man bequeathed to the Christian world!

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[*] This excellent young man, who was intended for the ministry, travelled 1800 miles in France for the purpose of opening a communication with the Protestants, with a view to the diffusion of the Scriptures. In assisting to quench a fire in some town he caught a cold, which terminated in his death.

[*Christian Observer.*

Moravians.—This little community, few in number, and poor in resources, support 185 missionaries in foreign lands, and number among the fruits of their labours 40,000 converts from sin to holiness.—*Col. Reg.*

SUNDAY SCHOOL DEPARTMENT.

CRAWFORD COUNTY UNION.

Our Crawford County Sabbath school Union Library is a most important coadjutor in sustaining the life and healthful functions of many of the fifty-eight Sabbath schools in Crawford County. It consists of three hundred and fifty-six volumes, the fruit of kind benefactions, and they are diligently used in all parts of the county by those holding fifty-eight life-shares in this literary and religious treasure. A considerable number of adults have entered our Sabbath schools, as learners, with a view ultimately to attain a privilege of no small value in a new country where few books are to be found. To show something of the estimation in which this library is held, it may be stated that a youth, who, by his attention to the Bible, had obtained a life-share in it, and who had an advantageous offer of employment in Ohio, fifty miles from Meadville, was unwilling to accept it, because he thought he should not be able at that distance to draw his books. The difficulty, however, was obviated by an arrangement with the stage driver, who regularly carries him his books, and he has the benefit of his new situation and the means of continual mental improvement.

[*Am. S. S. Mag.*

MILTON, (N. C.)

Feeling the importance of interesting the public mind in this vicinity on the subject of Sunday schools, I have selected the pupils of my week-day school and formed them into a class, for the express purpose of giving them such instruction as would best qualify them for teachers. Impressing upon them the importance of this mode of instruction, and their obligations to engage in it in their respective neighbourhoods on their return home. This effort God has graciously crowned with success. I have had the pleasure to see four of them become the humble followers of Christ and devoted Sunday school teachers; one belonged about twenty miles distant from this place, on her return home from school commenced a Sunday school, prevailing on two of her friends to assist her; who, after they had attended two or three Sabbaths, said they had not sufficient patience, and abandoned it. She has since conducted it alone with almost unparalleled perseverance. Another, whose parents live about twenty miles south of this, has commenced a school with the assistance of only one female friend. These are encouragements which say to us persevere.—*ib.*

FRANKFORT, (KY.)

As this school is not under the immediate pastoral care of any clergyman, but is altogether conducted by females, it is deficient in many of those formalities which are observed in schools which comprise greater numbers, and include both sexes. The officers of the "Frankfort Female Sunday School," consist of a superintendent, and eight teachers; the superintendent performing the duties of secretary and treasurer. The superintendent and two of the teachers are professors of religion; the others, though seriously inclined, [illegible] publicly on the Lord's side. Two of the scholars, one ten, and the other twelve years of age, have united themselves, one to the presbyterian, and the other to the methodist church.—*ib.*

MAINE SUNDAY SCHOOL UNION.

The annual meeting of the Maine Sabbath school Union was held January 3d.

The auxiliaries of the State Union are more than quadruple their number at the last annual meeting, and the interest of the community in this cause has augmented in about the same ratio. The review of last year's labours in this department of Christian effort, afforded evidence that good had been accomplished; and the eye of faith could trace more and happier results from these labours than were immediately obvious. The report presented a widening field, where the harvest was plenteous, and the call for more labourers imperious.

The number of auxiliary associations, is reported to have increased from 16 to 65 during the course of the year 1827, a circumstance truly encouraging.

Libraries.—"Your managers cannot but express the high satisfaction they feel, in the great advances which nearly all the schools have made the past year, in relation to libraries, and the unvarying testimony they have given to their value, and *indispensable necessity.* You doubtless remarked, in the course of the extracts we have read, that *two of the hopeful conversions recorded, were traced to the library books, as the apparent means, that were sanctified to produce them.* Such facts as these are a grateful and cheering testimony indeed; and we rejoice to present them before you, not only because they evince the success of the cause we love, but also because they afford to us a fair occasion, which we had desired, of presenting our feeble tribute of thanks—thanks, which we regard as due from all the churches—to the conductors of the American Sunday School Union, for their indefatigable and disinterested labours, in this department of their great undertaking. It is no feeble testimony to the talents, discretion and piety they have enlisted, that such universal satisfaction prevails, in regard to their publications. We would cordially congratulate them on this high success, and, uniting our witness to that of multitudes, from all quarters of the land, would bid them God speed. But their reward is not of man—it will be found in heaven."

We hope that the conductors of the American Sunday School Union will always deserve the christian compliment which is so delicately paid them in the above extract. Certain it is, that they will labour and pray so to do.

In relation to the Magazine, the report contains a valuable hint.

"The Magazine is a monthly publication of the Parent Society at Philadelphia, designed for the constant instruction and assistance of teachers; and we believe it will be found eminently useful, in supplying their want of experience, and furnishing them with all the improvements in the mode of conducting schools, which are originated in every part of the Union. The price is $1 50 a year. It would be well if every teacher could furnish himself with a copy. *Certainly no school should be without one;* and perhaps, in many of the schools, the teachers, by uniting their contributions, might afford to take three or four."

"The benefits which might be derived from the concert prayer, if properly observed, in the exercise of faith and holy confidence in God, are incalculable. But aside from the happy results to be expected from the united prayers of so many Christian hearts, we would recommend this monthly concert, as salutary in its effects upon the social character and habits of the teachers. They ought to meet as often as this, to take counsel concerning the interests of the school, to communicate information, to exchange feelings and sentiments, and to encourage each other's hearts in the work. Where there are several schools in a place, this will be found peculiarly pleasant and animating."—*ib.*

Children's Friend.

BIBLE ANECDOTE.

A man called at a shop in a town in Berkshire, to purchase some articles which he wanted, and observing a bill lying on the counter, relative to a meeting of the Bible Society, he began to ridicule that blessed book which it was the object of the Society to circulate. A little girl, the daughter of the shopkeeper, being present, was much grieved at his wicked conduct, and asked him: "Sir, did you ever read the Bible?" He was a little confused at this question, but at last replied, "I cannot say I have." "I thought so;" she replied, "for if you had with serious attention, you would not have treated it with so much contempt." The man, having obtained what he came to purchase, went away. Not long afterward the little girl was taken ill and died; but during her illness, as her father was one day sitting by her bedside, she said, "Father, I wish to ask of you a large gift." The father very affectionately answered, "What is it, my dear? any thing that I can give you, or do for you, I am willing to do immediately." "I wish you," said the dying child, "to give me eleven shillings." "Eleven shillings!" said her father; "what can you want, in your circumstances, with eleven shillings?" The child, without mentioning her reason, still continued her request to have the money, till at last her father give it to her. "Now," said she, having the money in her hand, "I wish that with these eleven shillings one of the best Bibles may be bought, and when I am dead let it be conveyed to the man I saw in the shop, who declared the contents of that book to be false; let him be informed it is my last legacy, and that it is the earnest wish of a dying child that he would read it with solemn and serious attention." Very shortly after her decease her request was complied with—the book was purchased, and given to the man, with the dying injunction of the little girl. He was much struck when he heard it; and, though he did not love the book, yet he determined to read it for her sake. It pleased God to change his heart in the reading of it. He became a Christian; and afterward purchased two books of the same kind, and gave one to each of two companions, who had begun, from former evil example, to become lovers of which is good.

Honesty the best Policy; Or, with a Good Conscience we sleep soundly.

There was a little boy about six years old, who in general, a very good child, and behaved well; but even good children sometimes do wrong, which was the case with this little boy.

One afternoon, after he had been at play, he looked very dull and sorrowful. His mother asked if he was ill? and, though he said he was not, yet he talked so little, and so often sighed, that his mother knew something was the matter with him. In the evening, he took leave of his dear mamma, and went to bed, but was observed to be very restless, and frequently to sob. At length, he desired one of his sisters to request his mother to come to him, as he could not go to sleep till he had told her something that had made him so unhappy. The good mother went to him immediately; and when she came to his bed-side, he put his little arms around her neck, and bursting into tears, said to her, "O mother, forgive me! I have been very naughty to-day—I have told a falsehood, and I have concealed it from you.—We were playing at marbles with my cousins, and I won a game through a mistake, which they had not found out. I was so much pleased at being conqueror, that I did not tell them of the mistake; and I have been very unhappy ever since. I am afraid to go to sleep, lest that Heavenly Father, which you so often tell me of, should be angry with me. You say He knows all things; what shall I do to have Him forgive me?"

"My dear child," said the mother, "God is ever ready to forgive those who are truly sorry for their faults, and who resolve to do what is right. He hears our prayers; and He will teach us what we should do. Pray to Him to forgive your faults; and resolve never to displease Him more by a second, than by the first offence."

The little boy reflected seriously on the advice which his mother gave him; to Almighty God, in the best manner he was able, to ask him His grace, to do better for the future; then fell asleep; and rose next morning happy and cheerful.